

CHRISTIAN SECRETARY.

E. CUSHMAN, PUBLISHER AND EDITOR.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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COMMUNICATIONS.

For the Christian Secretary.
MINISTERIAL CHANGES.

The Remedy. No. 4.

In order to the perpetuity of the pastoral relation, it is not only necessary to adopt a judicious plan of settlement, which I have endeavored to give in preceding numbers, but what is of great consequence, those several duties which God has enjoined upon church and pastor toward each other, must be reciprocally, affectionately and faithfully discharged. I believe it to be a fact, that in most cases where the pastoral tie has been sundered, the cause may be traced to neglect of duty in one of the parties, or in both. We hence see the importance of a correct understanding and a faithful discharge of the reciprocal duties binding upon the church and their pastor. If these be not observed, no power in heaven or on earth can perpetuate the relation to any profit. If these duties be affectionately discharged, the relation would become established and confirmed upon a most permanent and solid basis. With this view of the subject, I now enter the wide field of specifying the reciprocal duties binding upon the church and their pastor, and which, if discharged with fidelity and affection, would inevitably tend to the perpetuity of the pastoral relation.

The pastor's duties will be considered as a pastor only, not as a private Christian. His duties as a private Christian in the community must indeed be most carefully discharged to the glory of God by him. He must behave himself "holily, justly and unblameably" among his people. If he contracts stains upon his garments, or sustains but a doubtful reputation, the church over which he presides will suffer in consequence. His piety must be of a healthy, sound, and highly elevated cast. Leaving this, his official duties will be considered.

And where shall we look for a specification of these, but to the great commission of Jesus Christ. "Go ye into all the world and preach the gospel to every creature; teaching all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. To whom I now send thee to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God. As ye go, preach. Preach the word.—Give thyself wholly to these things."

Here is the pastor's exclusive official duty; widely to make known the glorious gospel of the blessed God. From the commission we already perceive that public preaching is the pastor's obvious duty. This commission, together with Christ's example he must follow. Christ sought public occasions to preach his gospel. "Seeing the multitudes," he preached the sermon on the mount. He went into a ship and preached to the people who "pressed upon him" to hear the word of God. Hence it is he frequently repaired to Jerusalem at the public feasts, and to the temple, where the great congregations assembled.

So the Apostles sought the most numerous assemblies to preach Christ. The intrepid Peter preached to assembled thousands on the day of pentecost. Wherever the Apostles travelled, they sought out the synagogues first of all, to preach to the collections there. Christ and the Apostles labored to accomplish the greatest amount of good in the least possible time; which accounts for their devotion to public preaching; and this probably accounts for the exclusiveness of the commission on this subject. The pastor is to do likewise; to devote himself to public preaching, and to present truth to the largest mass of his people possible. On the Sabbath then, is his time for great effort. Here is the largest body of the people; and he must be in his pulpit, and with no lack of preparation within, to persuade the people to turn to God. Here his utmost power of thought and reasoning must be laid out; and by each effort in his pulpit, he should labor to accomplish for deathless souls before him the object of his high commission.

Subordinate to public preaching, preparation for which necessarily requires much time, it is the pastor's duty to preach the gospel "from house to house."

By many, however, this is considered a paramount duty; one which takes the precedence over that of public preaching. This is an error. The commission gives no such idea, and that is the pastor's authority. Visiting or preaching privately, is subordinate to pulpit labor; to prepare for which requires much of the week time, and of necessity precludes so very abundant pastoral visiting.

It is said frequently by the people, that the Apostles spent their time chiefly among the people, and not so much in the study, and still preached every Sabbath with unabated power; and why should not ministers now do the same? On this account they require the pastor to visit at all events, without considering the difference between the dispensation of the Apostles and that of the present age.

The Apostles were availed of a promise to which ministers now can lay no claim. They had the promise of miraculous and immediate

aid in every emergency; to speak as directly moved by the Holy Ghost. They preached under the falling shower of inspiration. They were not compelled to beat out oil for the sanctuary. They toiled not at the midnight lamp for matter to communicate to their hearers. They lived under a peculiar dispensation. Before that age, the preacher "sought (i. e. studied) to find out acceptable words," and so it is now after that age.

Ministers are necessitated to spend much time in study, and this should be considered by their people.

The rising community are most rigorously exacting of the pastor, rich and instructive discourses, doing as anciently commanded—"seeking the law at the priest's mouth." They require clear and faithful, plain and lucid expositions of the Scriptures. From all around us comes the demand, "give us light, give us light." And the pastor, whom God has raised up for this express purpose, must meet this demand. And what is too often overlooked, the religious community will not be satisfied with stale matter. They ask fresh manna every day. We want to know more about the Bible, say they. The sermon we heard last Sabbath was a good one, but we want a new one next Sabbath.

This argues well for them. And if they long to understand the deep things of God, shall not the pastor enable them to do it? But how can he unfold the deep meaning of the divine oracles to them, unless he studies them himself? A few set discourses may answer their thirsty expectations for a while; but his messages will soon become stale without weekly replenishing, and the sameness of his preaching may shortly suggest to some minds, the expediency of a change of gifts.

EUDOLPHUS.

PRAYER OF THE SPIRIT.

BY THE REV. J. ANGUS, A. M.

Among the inestimable blessings secured to the Christian by the new covenant, the aids of the Holy Spirit in devotion have assigned to them a very prominent place. After enumerating, in the eighth of the Romans, the privileges of forgiveness and adoption, the Apostle adds—"Likewise the Spirit helpeth our infirmities: for we know not what we should pray for as we ought; but the Spirit himself maketh intercessions for us with groanings that cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." His intercession, therefore, is among the fruits of the death of the Redeemer.

The distinction between this phrase and another very delightful one in the New Testament—the intercession of Christ—is too obvious to need any formal or lengthened illustration: it is sufficient that it be clearly and constantly remembered. The "intercession of the Spirit" is the promoting of the Spirit in the heart, the intercession of the Saviour is the pleading of the Saviour in heaven. The one is within: the other is above. The one awakens holy desire in the bosom of the Christian, the other secures for it acceptance in the presence of the Father.

The few following remarks are intended to illustrate and explain the prominent features of distinction between these promptings of the Spirit of God, and other exercises of apparent devotion with which they are often confounded. And, as every religious feeling has its counterfeit, we entreat from the reader a prayerful and self-scrutinizing perusal.

1. The first class of prayers that are to be distinguished from the prayers of the Spirit are those that have their origin in the urgings of conscience.

Prayer is in its essence one of the expressions of natural religion. It is the appropriate language of want and weakness; so that even heathens have generally regarded it as a matter of universal duty.

Now, though the Spirit of prayer may be working in the midst of the urgings of conscience; it is also possible that there may be the urgings of conscience, without the promptings of the Spirit. The absence of his influence may be ascertained by the following test:

1. The prayers of conscience are only occasional, and are offered mainly under conviction. They resemble the cries of the seamen in Jonah, when startled by the storm, or those of Pharaoh, when terrified by God's visitations. They speak the language of one driven by fear; those of the Spirit the language of one drawn by love. The one addresses God as a father, the other as a judge.

2. The prayers of conscience, when the Spirit is wanting, are easily contented. The man that offers them is like the unjust steward, ready to take fifty when he should be satisfied with nothing less than a hundred: restless, holy discontent, on the contrary, is one of the peculiarities of the prayerfulness of the Christian.

3. The prayers of conscience are offered in carelessness of the result. The man that offers them seeks not to be heard, but to be eased; his burden is not want, but fear; his aim not spiritual blessings, but peace. He asks an audience, presents his petition, and withdraws, heedless of the results, while the Christian presents his, and waits till a reply is given. The object of the one is the expression of want; the object of the other is removal.

4. The second class of (so called) prayers, are those that have their origin in the exercise of what may be termed the natural gift of prayer, in aptness and fluency of language, combined with the semblance of religious emotion. These are the prayers of the lip only; they express wants that are conceived, but not felt; they are words, and nothing besides.

They may be distinguished from the prayers of the Spirit by the following peculiarities:

1. The gift of prayer looks mainly at the performance of the duty, not at its success. Its end is not the favor of God, but credit among

men. He that exercises it thinks most of the music, the number, the reasoning of his devotions; not of the earnestness of them: and hence he thinks little of the way of access opened upon in the Scripture. The "clean hand," the "pure heart," the "all prevalent name," he regards not, because the remembrance of them is not needed for the attainment of his object. If man think the better of himself, his end is answered, and he is content. The Spiritual Christian, on the contrary, prays mainly for the blessing, and is never contented till he obtains a reply, either in direct fulfillment of his requests, or in the deepening of his feeling of dependence and submission.

2. The gift of prayer makes men proud; the Spirit of prayer makes them humble. The man that exercises the gift when the Spirit is wanting, is proud even of the beauty of the language in which he acknowledges his sin; and is humble only when he has expressed himself amiss; though even then his humility is nothing else than the humility of wounded pride, which grieves, not that it has offended God, but that it has not pleased man. The spiritual Christian, on the contrary, is most humbled, at the close of his most eloquent, that is, of his most earnest devotions; for then is it he feels most deeply his sinfulness and want.

3. The gift of prayer is not much injured by a course of sin, especially if it be secret; whilst such a course is utterly inconsistent with the possession of the Spirit. When "we cast off fear," Job xv. 4, his light and influence are withdrawn. To the mere gift, on the contrary, the state of the heart, the life of the man, are matters of no concern. Neglect is the only element in which it cannot breathe, and live.

4. The gift of prayer is silenced by opposition or delay, whilst the Spirit gathers strength under them: because it feels that the blessing is given when the direct answer is withheld.

"They are also heard who only stand and wait."

These remarks, if rightly applied, will be found to afford topics both of humiliation and encouragement. We are humbled when we remember that our prayers are so seldom such as the Spirit prompts; so seldom such as those for which Christ pleads. How often are even our most holy things polluted! how much of imperfection is mingled with them! But we are encouraged; for if prayers have been unanswered, it is not because God is not faithful, but either because we have "asked amiss," or because the denial of the request is a greater blessing than its bestowment. Had we prayed in the Spirit, and "according to the will of God," and such prayers been unheard, then there had been room for despondency. But now, there is all to hope, and nothing to fear: the straitening is not in God, but only in ourselves. "Ask," then, in the name of Christ, that is in dependence on his merits, and in devotedness to his glory—"and it shall be given; seek, and ye shall find; knock, and it shall be opened."

From the Christian Observer.

The following, it is hoped, may not be deemed inappropriate at the present time.

CAUTIONS TO CHRISTIANS IN REVIVALS.

"Christians! are you in a revival? You are then in a most solemn situation. Let me give you a few words of caution."

1. *Take care of your hearts.* Be very penitent for your past sins, your spiritual apathy and inaction. You are very guilty. You have wandered in that dark cold night which is now passing off. Your moral sensibilities have been benumbed by its chilling influence. Be very humble. Lie in the dust before God. Feel that you constantly need His grace to sustain you in duty and in the path to heaven. Be very thankful. What hath God wrought for yourselves, for your christian friends and for the impenitent?—Set a high value upon the revival, lest God deprive you of this blessing, if you undervalue it. Remember that you are only instruments, but that you are really instruments of carrying forward the work. If you do not your duty, the work will stop. If you don't trust in God for divine help, the work will stop. Oh! Christians take care of your hearts. Be very humble, holy, penitent, believing, give God your heart every day and hour. Have your hearts constantly full of the revival.

2. *Take care of your conduct.* Shun the appearance of evil. The world watch you now more closely than ever, and God more closely than they. See that you give the world no occasion to speak evil of you, and that you do not offend God. Let your conduct be the true index of a pious heart. Let your conduct be so circumspect, so blameless, so holy, that it will be evidential of the realities, and power of the Christian religion; that it will condemn impenitent professors and non-professors, and throw them into instant distress for their guilt and danger. Oh! sinners watch you; God sees you. Take care of your conduct. If you are ungodly now, none but God can tell the injury you will do to religion and perishing souls. Take care of your conduct, or many will stumble over you into hell.

3. *Take care of your duties.* This work will stop, if you shrink from your posts. It will continue and be powerful if you are faithful.—Neglect no duty. Defer no duty to the morrow which God requires to-day. You must speak often to Christian friends—often to impenitent sinners. Oh, how great their guilt and peril! They will be in hell, in hopeless despair soon unless they repent. Speak often and kindly to them—tell them plainly that they stand on the brink of hell—on that crumbling verge which hangs over the fiery lake. That the troubled billows are fast undermining their foothold.—Ah—they will soon plunge. Warn them off.—Take them by the hand and lead them. Do it quickly or you will be late. Oh! their footing fails! Pray, pray, pray for the life of their souls! None but God can save them. Stir up yourselves to take hold on God. They are sinking—pray

in faith, in earnest, agonize, plead with God, and rest not till you see him stretch out his saving arm and catch them as they are sinking into hell. He will hear you if you pray. If you have faith he will convert souls. Do you believe it? Then pray and give God no rest—then urge sinners to flee from sin and ruin, and give them no rest till they come to Christ.

4. *Take care of your words.* You cannot pray too much, but may talk too much. Be careful what you say. Don't say that you are stupid and can't feel so much as you want to. It is false. The professor who says this, feels more than he wants to feel—more sense of guilt in coming up to the work. It is his excuse for neglecting what he knows to be duty. It is sin for him to feel and say so; you stupid in a revival? Why don't you give up your hope? What is your hope good for?

If you can be so stupid now, I had almost said you can be stupid in hell! But no. There will be no stupid impenitent professors and non-professors in hell. It will torment them in hell to think that they talked about their stupidity so unfeelingly in revivals, and so coldly said they wanted to feel and could not. Ah! they will feel enough in hell. Are you stupid in a revival? then give up your hope and attend the anxious meeting. Seek God before it shall be forever too late. It may be that the revival is receiving a temporary suspension. It is because you and other Christians are becoming less faithful in prayer and effort. Do you say you feel and pray as much as ever? I doubt it if you have ever been awake. You do not pray in faith. You do not use the means of grace with sinners in faith. If you did you would not ask these questions—"Don't you think the revival is at a stand? Don't you think the revival is declining?" Yes, I know it is declining in your hearts. That is the reason you ask these chilling questions. Oh, awake, or God will frown on your soul. I say take care of your words. Christians, when they talk as you now talk, dishearten one another—communicate to each other their unbelief. Oh, they do immense injury by these questions. I say take care of your words, or you will talk down the revival. Awake! Rouse every Christian to duty. Labor with all your might, pray with your whole heart; then shall the work go forward. But remember what I say—Take care of your words!"

THE POWER OF CHRISTIANITY.

The other class of men to whom I alluded have looked to the dissemination of pure Christianity as the only adequate means of raising men from their degradation—of calling all the powers of intellect and moral feeling into healthful action, and of directing them into their proper channels. This class of men have reasons for thus judging. They see in the history of the world, that Christianity has been the only thing which has taken the lead in reforming men. Other causes may have contributed to carry on the reformation that religion had begun; but none of them have had boldness or energy to begin. So far are they from it, that they are constantly giving ground before the evil passions of men, and are wholly unable to keep up a standard of morals, and to prevent its fluctuation. Individual enthusiasm in the pursuit of science, foreign dangers, or great national enterprises, may hold society together for a time, and give it a pleasing and flourishing aspect, but its internal energies, assisted by all that philosophy can furnish, are not able to maintain successfully the struggle with the causes of deterioration existing in the human character.—India and Egypt, Greece and Rome, are proofs of this position. They are not now what they once were. Certain causes, acting in combination, gave them for a while an artificial health; but disease was in them, and there was nothing to eradicate it. They soon grew sickly, decayed gradually, and sometimes imperceptibly, and at last, died.

In the two ancient republics, so famous for the literary legacies which they have bequeathed to us, there were, indeed, many splendid instances of intellectual cultivation; but in these very minds, which shine upon us from antiquity like stars from the distant and dusky horizon, there was no desire, and no benevolent principle to inspire the desire to send knowledge down through all ranks of society. Did Pericles or Cicero, or the Antonines ever invent a system of free schools? And what amount of argument would have been necessary to convince them that the common people had minds worthy of cultivation, or that any system of general instruction was practicable or useful. It is perfectly safe to say, in the most unqualified manner, that the mass of mind in a nation has never been so called into action, as to constitute an enlightened community, where the Christian religion did not prevail.

This proposition asserts just what we might be prepared to expect, in view of the truths which pure Christianity brings to bear on man. It is itself knowledge, and that of the most awakening and ennobling kind. It presents objects and considerations which it requires the greatest effort to apprehend, and which are of immediate personal concern, and excite the deepest personal interest. It places before man an infinite God, creating and governing the world, self-existent, almighty, omniscient, abhorring sin, requiring of him supreme and constant love, uninterrupted obedience, the highest service of the soul, and the whole body. It tells him of his own character, condition, and destiny, and of his share in them. It imposes a great work upon him, lays him under a solemn responsibility, and is continually urging him on to make the most of himself, of his time and his faculties. It teaches him that to his own master he standeth or falleth, and that he must learn the truth himself, form his opinions himself, abide the consequences of his own errors and misconduct. The Protestant feels that he has much more at stake than the papist or the pagan, and will, therefore, think more, know more, and have more character.—American Quarterly Review.

CHRISTIAN CHARITY.

There is probably no expression in the English language which is more abused by the people in general, than the word *Charity*. If the minister of Religion is faithful to his presentation of Divine Truth, if with ever so much kindness of manner and affectionate solicitude of soul, he ventures to be faithful to his conscience and his God, in holding up to the view of his hearers the claims of their ingratitude for mercies received, or their guilt in neglecting the great salvation—he is frequently pronounced to be *uncharitable*. If he insists upon the importance of *holding fast* the fundamental doctrine of God's word, he is pronounced *uncharitable*, because, in their estimation, it matters not what a man believes, if he is sincere.

On the other hand, it is frequently found, that those who profess to have an unusual share of this attribute, either do not seem to understand in what it consists, or else they employ the term to deceive the ignorant or unsuspecting for their own selfish purposes. None are louder in its praise, than those who themselves possess least of its benign and lovely spirit.

Almost every species of error wraps itself in the garb of *Charity*, and bitterly complains of the rest of Christendom, for possessing so little of a commodity which, in words at least, is so profusely offered. The leaders of every new sect, in order to succeed at all among the ignorant and unwary, must first of all know how to declaim against all other denominations for their want of *Charity*—how domineering their ministers or office bearers are—how they tie down the *dear people* and "grind them to powder." And then they must understand, too, how to make it known that they are the *opposite* to all this, that they *abound* in *Charity*, that they have no binding rules or regulations—and no ecclesiastical, or any other discipline except the Bible, and such like.

But who will say, that that minister of the Gospel is not possessed of the greatest amount of *true Charity*, who, instead of floating down upon the current of popularity by the speaking of "smooth things," gives the trumpet, not an "uncertain," but a certain "sound"—who declares "the whole counsel of God" without fear or favor, "whether men will hear or whether they will forbear?" Is he uncharitable, because he has honesty and zeal enough, to tell us fearlessly our sins, and to warn us of our danger? May a merciful God save us, who are ministers, with tampering with the eternal well-being of our fellow-men?

Nor is it a greater perversion of the term—when it is asserted, that a strict adherence to religious principles is *unimportant*, and that he who insists upon the fundamental doctrines of Christianity as *essential* to salvation, must be necessarily uncharitable.

This is a serious error. "The Bible contains essential principles—principles which constitute the very elements and essence of the gospel; which must be believed and loved in order to salvation, and which are so fundamental, that if any of them should be denied, the denial would, in its legitimate consequences, subvert the entire method of salvation through Jesus Christ. It forms no part of that religious liberty that is founded on the word of God, that it is of no consequence what a man believes. No where is this thought or feeling encouraged in the Scriptures, but every where discouraged, frowned upon and denounced."

In regard to those, whose lips are surcharged with the name, whilst at the same time, their practice evinces the absence of all that belongs to the very essence of true piety—even charity or good will towards others—it is needless to say much. Our Saviour has given us an unerring test of Christian character, which cannot deceive, "By their fruits ye shall know them." Not by the loud trumpet-sound of self praise—nor even by the rushing storm of apparent zeal; but by the meek, consistent, and habitually holy life it is that we are to be justified before men. The proud, the haughty, the self-righteous, the false or deluded pretender, the most egregious errorist—all, all wrap up their vagaries or their deceptions in language the most unobjectionable, nay, often to that of the Bible, and yet they may be apostles of error. Conscious themselves, that their schemes can only succeed, with the ignorant and unsuspecting, and then only by the use of low cunning and deceit, they are much more anxious to show off to advantage, than the truly good man would think it needful to do. "Keep specially clear," says a forcible writer, "of uncommon pretensions to charity. Satan will mask his designs as long as he can, and so will all his ministers."

The conclusion of the whole may therefore be summed up thus:

1. The most faithful, clear, discriminating and forcible preacher is possessed of true charity, of which he is destitute, who either has not the zeal or the courage to be faithful.

2. That the greatest talkers about charity, are mostly those who only talk about it.

3. That a belief of the fundamental doctrines of the Bible is important, because a man's principles are the indices of his practice. And hence a church that exercises discipline according to the rule laid down by our Saviour, against those who have embraced *fundamental error*, is not guilty of any uncharitable procedure. Charity "beareth all things, and hopeth all things," but it "rejoices in the truth also."—Weekly Messenger.

CHRISTIANS IN MAINE.—The following statistics of church members in Maine, are from the latest documents of the several denominations referred to. Baptists 19,119; Methodists 18,942; Congregationalists 15,607; Free-will Baptists 12,342. We are not furnished with the statistics of the Protestant Episcopal Church. The numbers of the last named denomination, however, must be small. Their societies are confined to Portland, Bangor, and a few of the larger villages in the State. And in no single place in Maine, we believe, have they more than one society.—Advocate & Baptist.

From the New Hampshire Bap. Register.
IMMEDIATE SUCCESS.

It is often a source of discouragement to ministers that so little immediate fruits are visible, as the result of their labors. They feel, perhaps—too much, that their usefulness is measured by present results—and thus after faithful pastors have labored for a season without apparent effect, they are ready to sit down in despondency, and conclude that they are not in the right place and must remove to some other field. But is this a correct conclusion—is a person's usefulness to be determined by the present visible fruits. We believe not. Instances have occurred where godly men have labored, and sighed, and prayed without apparent effect, and have died, and but very few souls were converted under their ministry—but soon after their death, the good seed springs up and a glorious harvest is gathered in. The direction of God is, 'in the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not which shall prosper, either this or that, or whether both shall be alike good.' Then let no one who faithfully labors in dispensing the Word be discouraged, if present results do not follow; for it is said again by God, that 'this word shall not return unto him void, but shall accomplish that whereunto it was sent.' Read the letter in our last paper, from a person in this state to Dr. Baldwin's successor, which is a powerful illustration of the above; and to the same purport is the following anecdote from an article in the Christian Review:

There was a native of Dartmouth, England, a member of the trained band of Charles the First, who was present at the beheading of that monarch, and had some acquaintance with Oliver Cromwell, and subsequently found his way to Massachusetts, and lived first in the Merchant's service at Marblehead, and afterwards on a farm in Middleborough. At the age of fifteen years, while yet in his native land, he heard the pious Flavel preach from the text, 'If any man love not the Lord Jesus Christ, let him be anathema maranatha'; and at the age of one hundred years, while sitting in his field at Middleborough, he recalled the sermon that he had heard eighty five years before, and the scenes that ensued when Flavel dismissed the auditory. He vividly remembered the solemn appearance of the preacher rising to pronounce the benediction, then pausing, and at length exclaiming in a piteous tone, 'How shall I bless this whole assembly, when every person in it who loveth not the Lord Jesus Christ is anathema maranatha.' This sinner of a hundred years became at length alarmed by his reminiscence, and particularly by the fact that no minister had ever blessed him. He pondered on that closing remark of Flavel; and at the beginning of the second century of his life gave evidence to the church that he was worthy to be enrolled among her members. He began to address pious counsels to his children, and adorned his profession fifteen years, when he went to receive the benediction of God. His sepulchre remaineth with us, and his dwelling spot is remembered to this day. The moral of his epiphany is, 'that a phrase dropped into the mind of a lad on one continent and in one century, may lie buried long in the dust, and then spring up and bear fruit on another continent and in another century, and be destined to perpetual remembrance.'

A people too, may err in the same way, and, because continued revivals do not follow the labors of their minister, they conclude hastily, he is not the man—they must have a new gift. We say hastily, because they do not sit down and carefully examine into all the obstacles in the way of a revival, and instead of taking a part of the blame upon themselves, they throw it all upon their minister and send him away; when in fact the church may be most in fault. They have felt their minister was not the man, his manner of communication was not the most captivating—and they have not taken hold and labored with him, have not faithfully held up his hands and encouraged his heart by their warm and fervent prayers.

We fear a wrong feeling exists on this point, too extensively—that too much dependence is placed on man, and not enough on God. A minister must be a *smart man*; he must be eloquent and zealous, learned and attractive; his discourses must be instructive to the intellect, such as will please and draw in a congregation—in short he must possess every desirable qualification, and besides be a revivalist, or he will not suit a people long. That it is pleasing to behold a man in whom all these qualifications unite we admit—but then it is not commonly the case, and there are wise reasons why it is so: and if we realized our dependence on God as we ought, we should think much less on this point. Indeed, we should pray that a blessing might attend the labors of all those who have been called to preach the gospel of Christ. It is a fact that the labors of men have been estimated more by their talents than by their piety, and churches, in seeking a pastor, are too often influenced more by the former than by the latter in making their selections. And if they obtain a great man, they feel but little need of praying much for him—and if a man of ordinary talents, they are too apt to conclude, he can do but little, and so they neglect to pray for him.

We sincerely believe if ministers were more devoted to their great work, and possessed, in a more eminent degree, the spirit of their blessed Master—and if the members of our churches thought less of the appearance and talents of their ministers; if they looked beyond the Watchmen, to Him with whom is all power and who can bless the feeble as well as the strong, and if they *lived, and labored, and prayed* as is their duty, there would be less reason to complain of a want of successful and interesting preachers. We pray this may be the case—that all may awake and commence at the foot of the cross and labor unitedly and constantly, and that there may be less occasion to feel that a blessing cannot be had without the aid of particular individuals.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.—A late number of the Missionary Herald contains a "Statistical View of this Board and its Missions," from which it appears that it has under its care 26 missions which are now operating at 77 stations. Since the commencement of their operations, they have

employed 201 missionaries, 110 assistant missionaries, 366 female assistants, and 17 physicians; making a total of 694. Of these, 24 missionaries, 10 assistants, 52 female assistants, and 2 physicians, in all 88, have died; and 4 missionaries, 63 assistants, 124 female assistants, and 5 physicians, in all 234, have been released. So that there now remain in the service of the Board, 136 missionaries, 37 assistants, 190 female assistants, and 9 physicians; being in all 372 persons. The average age of the males who have died in the service of the Board, is found to have been 35 1-2 years nearly; that of the females 29 1-2. The first and youngest person who died in the service, was Mrs. Harriet Newell, whose age was 20 years. The eldest was Rev. Ard Hoyt, who died in his 58th year. It is known to our readers that this Board is the executive of the Congregational and Presbyterian missionary organization in America.—*Advocate and Baptist.*

THE PASTOR'S STUDY.

1. It is important that there should be such a place. We do not see how a pastor can do without one. Yet there are some that do. They study in the parlor, kitchen, any where; yea, and no where! It will come to that, we think. We marvel how a man can do such work as a pastor has to do, without a place separated and consecrated to the special business of study, &c., connected with his profession. If a man can study among the chit-chat of the comers and goers of the parlor; if he study amid the sounding brass and tinkling cymbals of the kitchen, we think now and then a paragraph of a sermon will savor strongly of the regions where it was composed.

As it is desirable that there should be such a place as the pastor's study, so there are many things which it is desirable should be in, and connected with such a place.

1. The important thing, is, that he *should be there himself*. A pastor may have a study, and be a rare visitant of it too. Some seem to think that if they can crowd a sufficient number of the good old and young divines into the study, there will be company enough there without themselves. But the pastor who had rather wing his way all over the parish, than to find his way through the great themes of sacred science, by deep and earnest meditation and study, has mistaken his duty in an important point, and is ignorant of one of the secrets of extensive and permanent usefulness.

2. The pastor's study should be *spacious, airy, and pleasantly situated*. We have seen a study so called, with which nothing but a poor man's pulpit or his salary, would well compare for dimutiveness. An empty head would have accommodated him nearly as well. But Diogenes, the Grecian Philosopher, lived in a tub. Well, perhaps the tub was big enough for him. But give a good man, and a sensible man, and one who loves his work, give him a good ample study. The good lady of the house should not tuck him away in some corner, which she does not know how to fill with any thing else. If there be a pleasant prospect from the house, let him have it. The eye will help the heart.

3. The study should have a *good library*. A good man wants good society, and kindred spirits too. Let him feel when he enters his study, that he has entered the company of the learned and pious of half a dozen generations. From some experience in the matter, we think it a capital way to make a man love his study, to secure him the enjoyment of valuable books. It is very sad to see numerous chasms in a pastor's library. It makes him feel solitary and lonely. The people ought not to suffer such a spectacle of leanness to meet their pastor's eyes, and pain his heart, unless the ample salary they give has delivered them from responsibility. They would find him bread if he were starving. But if he has not a good library, there is famine under the roof. If they starve their pastor's mind by a stinted support, they will starve their own souls. They cannot set goodly dishes of intellectual food before him without realizing the promise, "He that watereth, shall be watered himself."

Valuable maps are noble ornaments to a pastor's study. It helps one vastly to lift up his eye from the arduous labor of writing, and see stretched out before him such a scene as is presented by Mitchell's Map of the World, for example. There lie all the oceans, islands and continents. There are the regions of Christian light, there the realms of pagan darkness. There the lands filled with the millions of a ruined race. There are the spots just beginning to beam with the radiance modern missions have thrown upon them. There the yet uninvaded territories of moral death. Such a spectacle constantly before him, will enlarge his soul—increase his knowledge—animate his prayer; and all this will react upon the people. Reader, if we were acquainted with Squire Dives of your parish, or Deacon Bountiful, or Mr. Greatheart, or Madam Merciful, or the Misses X. Y. and Z., we think we could make such a speech in behalf of some of the above named ornaments of their pastor's study, as would take their kind hearts captive, and give occasion for their pastor to be very grateful on, or not far from, the first of January next.

The pastor's study should be *invaded only on serious and important errands*. If you have a disposition just to drop in and have a chat with him about every thing almost, and not much of any thing in particular, you had better drop that purpose, or drop in and chatter somewhere else. He will doubtless give you his time perhaps, if you come on such an errand, and give you the parting farewell too, most heartily. There is here and there a body that seems to think that the pastor is a being made on purpose to help him while away a vacant hour. Reader, if you are such an one, we hope the next time you are in his study on such an errand, that the whole of Ridgely's Body of Divinity, or the 4th Volume of Poole's Synopsis will tumble from the shelves upon you, or near enough to you to scare you for ever out of such a mischievous habit. And if you enter his study for the purpose of pouring upon his ears all the scandals that float about the parish; what A said, and B said, and C thought, and what L M N O and P did said and thought, if this is your errand, we hope every good man in the book case will frown terribly upon you, and that while you flee in dismay, you will repeat your visits of religious gossiping no more.—*Recorder.*

From the N. Y. Evangelist.
THE TROUBLES IN CHINA.

The following letter of a late date, will be acceptable to those interested in the evangelization of China:

MACAO, Aug. 25, 1839.

Rev. W. A. Hallack, Sec. Am. Tract Soc.:

DEAR SIR,—I should long ago have answered your important letter of March, if I had not intended to give you some more favorable accounts of matters here.

My heart rejoiced when I read of the extraordinary Christian liberality of our dear friends in your blessed country. The Lord be praised for having made you willing to dedicate so much to his glorious cause.

Had it pleased the Almighty to lay his blessing upon the work, there would not be at present one volume remaining; but His wisdom ordered it otherwise. In January, we made our last trip to the adjacent villages. Shortly afterwards, an imperial commissioner arrived, to put down the opium. The consequence was, that no native boat could any more be procured, and that such a spirit of enmity was roused in the breasts of the people as to preclude all operations. We had planned our future tours to cities at 10 to 40 miles distance from here, which, though missionaries have been established these thirty years at Macao, had never yet been visited. I speak this to my own shame; and I am the more desirous of wiping away the stigma of indifference. Too often our weak faith sees a lion in the way; fear and trembling seizes the mind in the performance of our most sacred duties; and objections are raised against the most blessed employ of preaching the gospel to sinners who yet have never heard of its contents. To obviate all these absurdities, we had made arrangements for diffusing the word of God without burdening any society; soon, however, the political horizon darkened, and whilst the rulers of the land threatened to put down a horrible vice, they also expressed their decided disapprobation of all Christian enterprise. The breach between foreigners and Chinese was considerably widened during the late catastrophe, and matters came to a crisis.

During these events, the attendance on our worship was very regular, and three individuals made a public profession of their faith in Christ. It was a solemn hour when they were received to the fellowship of the saints, and my heart rejoiced with theirs. There were moreover others who had been well instructed, willing to join us. All at once the death of a Chinaman, in a row of drunken sailors, brought matters to an issue.—All natives were ordered to leave the English, and those who had previously had intercourse with foreigners, were threatened with condign punishment. Our school was thus temporarily annihilated, and the most faithful of our candidates withdrew, not to excite suspicion. Thus has the flock been scattered. The breach between the British and Chinese, and I may almost add, your country, is irreparable, and the question will now be whether this government has the power of carrying out its anti-national laws to the same extent as the Japanese, or whether it shall be checked in assuming a hostile position against all other countries.

Mr. K—— did not deem it proper to undertake just now the expedition on the Chinese coast. If it takes place, it must be solely and exclusively for the glory of God, to circulate his word, and there ought to be no conscientious scruples, whether it be right to distribute properly as many books as the Lord will grant us an opportunity to do. There is no doubt, that the number of those who consider it their principal, and I may say, their sole duty, to preach Christ crucified, and put Tracts into circulation, will greatly increase; without this, your operations will always be embarrassed.

In the meanwhile, we ought humbly to hope that God, in infinite mercy, will open a great and effectual door, and that he will chase the darkness before the light of his gospel. Futurity is big with events. And though we are at the present moment robbed of all the means to do good, we still trust in the Saviour's promise. I shall write you as soon as any thing of interest for the kingdom of Christ has occurred; and in the meanwhile we most earnestly ask for your intercession at the throne of grace, that the Saviour in infinite mercy may throw the doors to China wide open.

I remain
Yours in the bonds of the gospel,
CH. GUTZLAF.

Hong Kong, Sept. 12.

POSTSCRIPT.—I am sorry to add, that we, belonging to the English, have been obliged to leave Macao; your missionaries, however, still stay. The Commissioner has ordered to shoot every Englishman that goes on shore; several men are missing or have been killed. The war is raging! China wishes to brave a foreign foe. The Lord will be with us.—*Pray for us.*

C. G.

From the Philadelphia Bap. Record.

CHURCH CONSTITUTED.—An Ecclesiastical Council called by request of a Committee appointed by the Ministers Conference, was convened in Benezet Hall, in this city, on Thursday, Jan. 30th, 1840, consisting of the Rev. Messrs. George Higgins, E. W. Dickenson, A. D. Gillette, James Burrows, Daniel Scott, and Given, to consider the propriety of constituting a church of colored persons in Moyamensing, who had been gathered and baptized by Bro. Given, missionary of the P. B. Convention.

Bro. Higgins was called to the Chair, and Bro. Gillette appointed Secretary.—The request, signed by the petitioners, was presented and read, together with the Philadelphia Confession of Faith, and a Church Covenant, all of which being prayerfully considered and approved of, the Council were unanimous in agreeing to constitute the petitioners, eight in number, into a church of Jesus, to be under the pastoral care of our missionary, Bro. John Given.

Bro. Dickenson preached an appropriate and affecting sermon. Bro. Burrows offered the constituting prayer. Bro. Scott gave the right hand of fellowship. Bro. Given the benediction.

That little band may be a means of mercy to the thousands of their color in this great city, is the prayer of their sincere friend and brother, A. D. GILLETTE, Secretary.

REVIVALS.

REVIVAL IN CLEVELAND.—We wish to apprise our readers, from week to week, of the state of the revival now in progress in this city. There has been no diminution of interest, on the part of professors of religion or impenitent sinners. The meetings have been as fully attended as in any previous week. This meeting is composed of young converts, and inquirers after the ways of salvation. The interest is felt by all classes of community. Men of most all professions are embraced in this work. Many who were skeptical. Some open and avowed infidels have been proscribed by the Spirit of God, and made to submit to the terms of salvation. We do not wish to state definitely the number of hopeful conversions. Indeed, we do not know the number, and probably no individual knows. It is sufficient to know that the Lord is continuing to do a great work in Cleveland, and judging from appearances, hundreds have turned into the paths of peace and salvation. Even after making allowances for spurious conversions, this remark will be true. Yet we make it with trembling solicitude. For our Saviour said, "Were there not ten healed? but where are the nine?" Ministers and Christians are therefore called upon to be discriminating in their instruction to young converts, and give no countenance to hopes, which are evidently built on a foundation that will fail when God shall take away the soul. It is better to give pain to a professed young convert, by telling him that in your opinion he has no reason to hope that he is a Christian, when he gives no evidence that he is, than that he should be flattered in his delusion now and through life, but should at last wake up in eternity in all the horrors of self-deception. Let the wound, when made by the sword of the Spirit, be probed deep. Let the law and the gospel be brought to bear upon the conscience, until the sinner shall be humbled—humbled for his sins, and made to accept of pardon at the hands of sovereign mercy. This work cannot be too thorough. We do not make these remarks because we think they are peculiarly applicable to the present state of things in this city. We do not think they are. Yet they are not out of place even here.—*Cleveland Observer.*

Extract from a letter, dated,

SAVANNAH, Geo., Jan. 13, 1840.

MY CHRISTIAN BROTHERS,—I have news for you that will make your heart rejoice. The Lord has been doing a great work here—his arm has been stretched out, and his spirit has been at work. A great revival has taken place in this city, more particularly among the Baptists.—Above two hundred have united themselves to that Church in the course of two months, and during the same period about one hundred have connected themselves with the Methodist church—and what is seemingly strange without (what is termed) excitement. There has been no protracted meeting for some time past—but what is too great for God to do?—he can do a great work as easily as a small one.—*Baptist Advocate.*

CHURCHES IN NEW YORK AND BROOKLYN.—In addition to those particularly mentioned in our last, we remark an improved state of religious feeling in most of the other Baptist churches in the city. In several, as Oliver street and the South Baptist churches, additions by baptism take place, as usual, every month. In Amity street church the ordinance was administered to 3 on Sunday last. In the Baptist church at Brooklyn, under the charge of brother Ilsey, there still continues an excellent state of feeling, and many additions are made by baptism. In the Berean church and in the Baptist Tabernacle, the interest is increasing. Brother Knapp's preaching among the latter people appears to be much blessed.—*Baptist Advocate.*

THE BETHEL BAPTIST CHURCH, Utica, concluded their protracted meeting last week. Brother Blain labored with them during the period of its continuance, which was four weeks. Last Lord's day the Welch Baptist church held their meeting in connection with the Bethel in the chapel of the latter. After morning services Brother Thomas, pastor of the former, baptized twenty-one, fifteen of which united with the Bethel, and six with the Welch church.—*N. Y. Bap. Register.*

From the Baptist Advocate.

LATEST NEWS FROM BURMAH.

Extract of a letter to Rev. S. H. Cone.

MAULMAIN, Sept. 12, 1839.

REV. AND DEAR SIR,—All things are in readiness, on the part of the English, for a war with Burmah. The last despatches have, doubtless, gone to Ava, and if there is not a speedy and final settlement of the difficulties existing between these two powers, the decisive blow will probably be struck within two months. We trust the Lord will overrule all for the advancement of his cause in Burmah. Yours affectionately,

H. HOWARD.

ORDINATION AT PORTSMOUTH.—Br. Freeman G. Brown, of the last graduating class of New-ton Theological Institution, was ordained pastor of the Middle st. Baptist Church and Society in Portsmouth, N. H., on Wednesday evening, Feb. 5.—Reading of select Scripture and Introductory Prayer, by Rev. O. Wing, Hampton Falls; Sermon by Prof. B. Sears, Newton Theological Institution; Ordaining Prayer by Rev. J. G. Naylor, late pastor of the Church; Charge to the Candidate by Rev. L. Hayden, Dover; Right Hand of Fellowship by Rev. F. F. Brabrook, Great Falls; Address to the Church and Society by Rev. J. Aldrich, Newburyport; Concluding prayer by Br. C. W. Redding, Newton Theological Institution; Benediction by Br. Brown.—*N. H. Bap. Register.*

It has been observed by some eminent divines, that ministers are seldom honored with much success, unless they are continually aiming at the conversion of sinners.—*Dr. Owen.*

Preachers by making light of common truths, and indulging in a spirit of curious speculation, will render preaching rather an entertainment, than a benefit to the soul.—*A. Fuller.*

Let us speak to our people as for their lives.—*Baxter.*

CHRISTIAN SECRETARY.

HARTFORD, FEBRUARY 21, 1840.

BAPTISM.

"The universal practice of the Greek Church is an enduring evidence of the fact, that the original and primitive mode of baptism was by immersion, and that this, and this only, was what was understood by the term."—*Christian (Baptist) Secretary.*

We must take the liberty of informing our brother of the Secretary, that the Greeks never practice immersion, in the Baptist sense of the word; that is, by total submersion of the person. In all the Oriental Churches, as far as we can learn, the candidate if an adult, goes down into the water as far as may be convenient, whether it be three inches or three feet, and is there, not *truly*, baptized. If an infant, the child is put into the font, the priest supporting the child on his arm, when he is baptized. In both cases, water is poured on the candidate, by the priest, at the time of baptizing, generally from the hollow of the priest's hand. This is the practice in the Greek Church, among the Armenians, Copts, Abyssinians, Syro-Chaldeans, Syro-Jacobites, and others. Query; is not "the universal practice of the Greek Church an enduring evidence of the fact," that infant baptism was the original practice?—*Chronicle of the Church (Episcopal).*

"We must take the liberty" of asking our brother of the *Chronicle*, for his authority in making the foregoing assertions. He talks very plain, and is quite explicit, "as far as he can learn," but nevertheless, it is not impossible that he may be mistaken. We have now before us the articles of faith of the Greek Church, as prepared by Platon, late Metropolitan of Moscow, and translated in 1815, by R. Pinkerton, from which we "take the liberty" of quoting the following:

"OF BAPTISM.—Baptism is a mystery, in which, by the washing of the body with water, the soul of the believer is washed from its sins by the blood of Christ. It is administered in the following manner; 1st. The person who comes to be baptized, if an adult, ought to be properly instructed in the faith of the Gospel. 2d. After having been thus instructed, he shall renounce the world and himself; for our Saviour saith, 'Whoever will come after me, let him deny himself.' 3d. He shall be immersed in water at the pronouncing of these words by the servant of Christ:—The servant is baptized in the name of the Father, and of the Son, and of the Holy Ghost."

We presume this will be considered competent authority in relation to the practice of the Greek Church, unless, indeed, some improvements have been adopted of recent date. Even this, however, "so far as we can learn," is not the case. As further evidence upon this point, we quote a paragraph from Judd's Review of Stuart on Baptism. Professor Stuart being himself a Pædobaptist, certainly could have no motive for misrepresenting in this instance, at least.

"It is admitted on all hands, that the Oriental or Greek church, which embraces a very large part of Christendom, has always adhered to the practice of immersion. Says Prof. Stuart, 'The mode of baptism by immersion, the Oriental church has always continued to preserve, even down to the present time. The members of this church are accustomed to call the members of the western churches, sprinkled Christians, by way of ridicule and contempt. They maintain that baptism can mean nothing but immerge; and that baptism by sprinkling is as great a solecism as immersion by sprinkling; and they claim to themselves the honor of having preserved the ancient sacred rite of the church free from change and from corruption, which would destroy its significance.' Let the reader mark this. The Greeks themselves affirm that baptism means to immerge, and can mean nothing else; and that to speak of 'baptism by sprinkling,' is as absurd as to talk of 'immersion by sprinkling.'"

Their testimony is conclusive. It puts the question beyond reasonable dispute. I cannot see how the man who has the perverseness to rise up and contradict them, can be entitled in this matter either to respect or courtesy; for he outrages reason and common sense. If the Greeks themselves are not competent judges of a Greek word, where shall we find those who are? The testimony of the Greeks, Mr. Robinson very justly remarks, 'is an authority for the meaning of baptizo, infinitely preferable to that of European lexicographers; so that a man who is obliged to trust human testimony, and who baptizes by immersion because the Greeks do, understands a Greek word exactly as the Greeks themselves understand it; and in this case the Greeks are unexceptionable guides, and their practice is in this instance, safe ground of action.'"

To the closing query of the *Chronicle*, we reply No. We referred to the practice of the Greek church, as enduring evidence of the proper signification and right understanding of a Greek word, which is employed to designate a rite that is admitted on all hands to be enjoined in the New Testament. When we come to infant baptism, however, we look in vain in the Bible, for any thing at all on the subject, and the practice of the Greek Church is no better authority here, than that of any other church.

FOREIGN MISSIONS.—The Baptist Advocate states that Br. Alfred Bennet has collected \$401 78 in the State of Kentucky, for the Baptist Board of Foreign Missions.

ALBANY.—A letter received in this city last week, from Br. Hodge, of Albany, informs us that the revival there had not abated. Br. H. had baptized 70, and was expecting to baptize 30 more last Sabbath.

CONCERT OF PRAYER FOR COLLEGES.

Next Thursday, (being the last Thursday in February,) is the day set apart for the annual concert of prayer for colleges, seminaries, and literary institutions generally. May we not hope that the occasion will be more universally observed by our churches, than it was last year? Let Christians reflect upon the nature of the object—contemplate the number of young men who are preparing, in these institutions, to exert an immense influence, either for good or for evil, upon the world—consider the various and powerful temptations to which they are exposed, and the vast importance of giving them true wisdom as well as human learning—and all will feel this to be an object demanding the united, heart-felt and fervent supplications of the people of God. Let the churches, then, gather around the throne of grace, and send up their earnest prayers that the influences of the Holy Spirit may be poured out upon our seminaries of learning, that they may become nurseries of piety, as well as fountains of science, and that pure and undefiled religion may pervade the halls of instruction throughout the length and breadth of our land.

Revivals of religion have been enjoyed by several of our literary institutions within a few years past—some of them having been thus blessed in a most powerful and interesting manner. Let us pray the Lord of the harvest, that these visitations may be abundantly increased, and indeed that every college and every seminary may thus be made, in the proper sense of the term, a *Theological Institution*—a place where the "knowledge of the Lord" shall be imparted, and His grace be experienced, to sanctify and bless every department of education. Where is the object which presents greater claims to the interest and prayers of the church? Let not the occasion be forgotten or neglected.

MINISTERIAL CONFERENCE OF HARTFORD ASSOCIATION AND VICINITY.

This conference met according to adjournment, at Brother Atkins' house in Southington, on Tuesday, the 11th inst., at 2 o'clock, and was organized by appointing Brother I. Atkins, Moderator, and Brother William Reid, Clerk, pro tem.

After enjoying a season of prayer, and mutual conversation, concerning the condition of the several churches, with which we are personally connected, and hearing interesting and instructive expositions of several portions of scriptures, adjourned to the Baptist Meeting-House to hear a Sermon.

At half past 6 o'clock, P. M., the conference sermon was preached by the Rev. G. Robins, to a large and respectable congregation, from Hebrews vi: 1, 2. The preacher first presented a lucid and impressive exposition of the six principles therein contained, second, some practical deductions, and closed with appropriate remarks.

The conference then retired to Deacon Dickinson's house, and after a season of prayer, and some criticisms on the sermon, the following parts were assigned to Members of the Conference, for the next meeting, viz:

Expositions—of Romans i: 17, H. S. Haven and Wm. Reid. Isaiah, xxxii: 17, R. Jennings and O. Allen. Hebrews vi: 4, G. Robins and C. Willett. John vi: 44, J. S. Eaton and D. Ives.

Essays—Why did Jesus charge the leper "to tell no man?" Matthew viii: 4, D. Shailer and A. M. Smith. Appointed Brother I. Atkins, first preacher, and O. Allen, his alternate for the next meeting.

Adjourned to meet with the Baptist Church in Wethersfield, on the first Tuesday in May next, at 1 o'clock, P. M. This Meeting was one of much interest and to all present, truly instructive. Will not our ministering brethren make every consistent effort to attend these Meetings, at the hour appointed, and discharge the duties devolving upon them? By so doing, the happiness and efficiency of the Ministry, as well as the peace and prosperity of the churches may be greatly promoted.

WM. REID, Clerk, pro tem.

NORWALK BAPTIST CHURCH.—Br. Andrew Turney has been in this city the present week, soliciting assistance for the Baptist church in Norwalk, Fairfield county. This church is feeble, but it is an important field, and the brethren have taken hold with much zeal and liberality to sustain the worship of God, and they now need help to pay for their meeting-house. Subscriptions to a considerable amount were obtained here, but there are probably others of our brethren who would be willing to contribute something to the object. All who are so disposed, can hand the amount to us, at this office, and we will see that it is correctly appropriated.

REVIVALS.—We are happy to say that several of the churches in our own State are now experiencing a time of refreshing from the presence of the Lord.—In New Haven, Wallingford, and Middletown, we understand, very interesting seasons are enjoyed—the churches are revived, and sinners are turning to God.

In this city, for a short time past, more than an usual degree of interest has been manifested, and several conversions have taken place. God grant that we may not be passed by without an abundant outpouring of His grace.

THE CHURCHES IN PHILADELPHIA.—The Baptist Record states that Philadelphia is now enjoying a most interesting and extensive work of grace, embracing every part of the city, and all the evangelical denominations. From the article in the Record, we make the following abstract of the work in the Baptist churches. The 2nd church, Budd street, Br. Dodge pastor, have been holding a series of meetings, during which about 20 have been baptized, a number more are indulging a hope, and others are anxiously inquiring. In the 3d church, Southwark, Br. Higgins, the pastor, has baptized 35 since the commencement of the work. The New Market st. church (Br. Shadrack,) have been wonderfully blessed—65 having been baptized by baptism. The 10th church (Br. J. H. Kennard,) are in the midst of a glorious revival—57 having been baptized. The Central church (Br. Hayhurst,) are enjoying a season of much interest—deep feeling pervades the congregation, and several have found peace in believing. In the 11th church, (Br. Gillette,) much solemnity exists; eleven have been baptized since the beginning of the year, and fifteen are waiting for the ordinance. In the 1st church, (Br. Ide,) a 6 o'clock A. M. prayer meeting is held, which is increasing in interest. Seven were baptized on the 9th inst. May the God of all grace still continue and still extend this blessed work.

LETTER FROM MRS. VINTON.

We are under obligations to sister H. Nichols, of the Baptist church at Bridgeport, for a copy of the following letter from Mrs. Vinton, whose letters are always full of interest, especially to her friends and acquaintances in this State. This is dated

MAULMAIN, May 20, 1839.

DEAR SISTER NICHOLS.—The box sent from your place, arrived here about a month since, just as Br. and Sister Bennett, with their family, were leaving for America. We would gladly have answered your letter by that opportunity, if it had been practicable. We had just come in from the Jungle, and were altogether in an unsettled state. Since then we have been repairing our houses, and building a new one in the female department, and preparing for the reception of our numerous family. They are now collecting. Yesterday I counted 64 at the Sabbath School, and we expect another boat full this afternoon. How many we shall have in all, we do not yet know. My health was so impaired by my labors last rains, that I thought it would not be duty to take so much upon me again, but as the interest of the cause so manifestly depends upon the success of our schools, it seems very hard to refuse any who wish to attend. Those who are already Christians, we wish to instruct in a knowledge of the Scriptures, and if possible, prepare them for assistants. Those who are not Christians, we wish to have learn to read, that they may be speedily converted. Instead of having a less amount of labor and care this season than last, we shall probably have much more. Ko Paul and wife, in whom we placed great confidence, were with us last season, but are now teaching at an out station.

Ko Tahoo and wife, who were Assistant Teachers last rains, say that they cannot spend all their time in teaching, but they must enter the classes and study themselves. I have therefore selected an active Karen girl, about 15 years old, Laura Malcom, to assist me in writing and hearing lessons. Mr. Vinton takes charge of a class of young men, who are studying the Scriptures, and also one class in Arithmetic. But my dear Sister, the labor to be performed, though great, is not to be compared to the weight of care—the burden of responsibility, that rests upon our minds. We are not only to feed, clothe, and instruct them, but we are to watch over their morals, and if possible, train them up for the service of God here, and a Heaven hereafter. This latter is the great object of our zeal, whether in town or in the jungle.—Merely civilizing the Karens, would be but a poor compensation for our toils. What tho' we should elevate them in the scale of being here, and give them an opportunity to plunge deeper in eternal misery! It is therefore the blessed agency of the Holy Spirit, that we need to make our labors successful. If this is withheld, "we labor in vain, and spend our strength for naught." But will God leave us to ourselves this rains? Quite a number of young men and children remain out of the Kingdom, and we all stand in need of a revival of religion. Mr. Vinton baptized 30 during the dry season. Burmah proper remains closed against missionary efforts. Our Brethren who belong there, are still confined to the Province. You can judge of their feelings when they think of their flocks which they have left behind. They are not only left as sheep without a shepherd, but are exposed to ravenous wolves. Reports of preparations for hostilities on the part of Burmah against the Provinces, are numerous, but by all other reports, we know not what confidence to put in them.

The box sent from your place was brought over by our Karen disciples and opened in the presence of as many as could stand round, all wondering at another exhibition of your Christian kindness. Some few, who came in to look, were not Christians, and among them a disciple of Gaudama. As we told them what each article was for as we took them out, the disciple of Gaudama exclaimed that Gaudama's did not love each other like this. It would do you good to see how grateful these poor creatures are for your kindness to them. Entirely unaccustomed to any thing but oppression, till since coming under British rule, it seems a new era in their existence. Heathenism and oppression have brought them into the depths of degradation, but Christianity, if allowed to spread among them, will quickly elevate them. Although we are doing but little for them as a nation, yet when we think of the parable of the leaven, we feel it a privilege to do that little, and judging from your letter, I think you find it so too.

Give my kind regards to the dear sisters, who cut and made the articles of clothing sent to Mrs. Vinton, also to all those who helped make up the box. As I cannot write each separately, for want of time, I sincerely beg that my letters to you and Sister L., may be considered as to them all—and let none of them think themselves forgotten or neglected, if their names are not all personally mentioned. We shall soon meet, when we can recount at full length all the humble part we have had the privilege of bearing in the cause of Christ.

June 16th. An opportunity now offers for Calcutta. I have just time to say that we have between 80 and 90 Karens with us. We buried one child last week, and in a few hours more have another funeral. We have our trials as well as joys. Hope that you and all our friends pray much for us. Let us assure you that we all feel deeply your kindness.

Yours, in haste, but love,

C. H. VINTON.

CONNECTICUT LITERARY INSTITUTION.—The semi-annual exhibition and examination of this Institution at Suffield, took place on Monday evening and Tuesday last. We were unable to be present, but we are informed by some of the trustees and others who attended, that the exercises were quite interesting. The Institution, however, needs and deserves more attention and encouragement from the Baptists of Connecticut, than it receives.

MORMONISM.—It seems that the grossest of all delusions, Mormonism, is really making such progress in and around Philadelphia, that the editor of the Baptist Record feels it his duty to endeavor to expose its fallacy. The editor says—"For our next number, we shall copy an article respecting the origin of this romance, and we sincerely hope that it may fall into the hands of some of the twenty thousand who, it is said, have been proselyted to this 'strange doctrine'."

Is it possible that there are twenty thousand persons at this day, and in these United States, who have given themselves up to the "strong delusions" of Joe Smith and his associates?

"Sermons for the Family," &c., necessarily deferred this week.

If we perceive by a communication in the Baptist Advocate, that Br. C. F. Frey, (so well known for his labors among and in behalf of his former brethren, the Jews,) has received and accepted a call to the pastoral care of the Baptist church in Williamsburg, Long Island, and has entered upon the duties of the office.

MITCHELL'S SCHOOL GEOGRAPHY AND ATLAS.—We have had the pleasure of examining a system of Modern Geography, with the accompanying Atlas, by S. Augustus Mitchell, published by Thomas Cowperthwaite & Co., Philadelphia. We regard this as one of the very best (if not absolutely the best,) of all the School Geographies we have seen. It is plain, simple and definite in its arrangement, and it appears to contain all that is necessary for the pupil to learn, without redundancies or superfluities. The engravings are beautiful specimens of art, and all very appropriate in their design. But the most important object, after all, in connection with a school Geography, is a good Atlas, and this, Mr. Mitchell has given us. The maps are beautiful, clear, distinct and correct, according to the most recent divisions and surveys, and the assortment full and complete. The Atlas also includes several valuable geographical and statistical tables. We take pleasure in recommending the work to all our schools.

CONNECTICUT HISTORICAL SOCIETY.

This Society has issued the following Circular Letter, addressed to the Ministers of every denomination in the State, for the purposes therein mentioned.—From the difficulty of obtaining a correct list of them there will doubtless be some who may not receive the Circular. If there should be any such, it is requested that they receive this explanation as the reason why they have not, and be pleased to supply the information requested:

CIRCULAR.

REV. SIR.—The Connecticut Historical Society, desirous of obtaining and preserving the best materials for the complete history, both civil and ecclesiastical, of this State, have determined to request from the ministers of each religious denomination an historical account of their several Parishes.

They therefore respectfully ask of you, arranged in such form as you may judge most suitable, such information as may be within your reach, concerning the following particulars:

1. The origin of your Parish.
2. The names of the original church-members or communicants.
3. The covenant or articles of belief, in the case of a Congregational or Baptist Church, which may have been adopted at first or afterwards.
4. The names and history of the several Ministers.
5. The names of the successive Deacons in the case of a Congregational or Baptist Church; and of the Church Warden, in the case of an Episcopal Church.
6. The erection, dedication, or consecration, dimensions, and cost of the several Church edifices which may have been built.
7. Any special events of religious or general interest, belonging to the history of the Parish at various periods.
8. The number of communicants or church-members at different intervals.
9. The number of baptisms registered.
10. The number of marriages.
11. The number of funerals.
12. Any other topics connected with the history of the Parish, which may seem to you of importance.

The Society cannot but be confident that the interest of the clergy in the ecclesiastical history of the State, will secure an amount of information on these subjects, which could not easily be obtained, if at all, from other sources.

You are requested to forward, by a private hand, any documents which you may prepare, to Charles Homer, Recording Secretary, at Hartford. They will be deposited with the collections of the Society.

Very respectfully,
HENRY BARNARD, 2d, Corresponding Sec'y.
CHARLES HOMER, Recording Secretary.
Hartford, Jan. 29, 1840.

The Society requests the several printers in the State to give the above an insertion in their papers.

CONGRESS.—The Senate during the past week, have been chiefly occupied in discussing the report of the select committee, protesting against the assumption of State debts by the general government. The Cumberland Road bill has principally engaged the attention of the other House.

If we understand that SAMUEL L. PITKIN, Esq., has resigned the Presidency of the Farmers and Mechanics Bank on account of ill health.

LATEST FROM FLORIDA.

Nineteen Persons Murdered by the Seminoles.—No later than Monday last, nineteen persons were surprised near Monticello, about twenty miles north of this, and all brutally murdered in their beds. A U. S. wagon was also burnt, and the mules killed. No sympathy can exist towards such incarnate fiends as these.

The army under General Taylor has scoured the swamps, hammocks, everglades, &c., came upon the very heels of the Indians, without catching any of them. So close has he followed them as to have surprised their encampments, cooking materials, arrow roots, &c.

You can form no idea of the hardships of the troops, sleeping in swamps, wading waist deep in muddy water, cut and scratched by thorns, and eating their rations uncooked, is their usual fare in this villainous country.—N. Y. Signal.

BRIDGEPORT, Ct., Feb. 14.

On Thursday, the celebration of the completion of our Railroad commences. About four hundred persons went up to Milford. On Friday, the company returned to this city, and a dinner was provided at the Sterling Hotel. On the arrival of the cars, the brakeman mistook his duty, and allowed the cars, 12 in number, to run full speed directly off the track.—A quantity of rubbish and a great pile of steamboat wood, brought them up, with a sad concussion. Several of the cars were smashed. One brakeman had his leg broken, another was injured very badly. Mr. Peck, of Newtown, had his thigh broken, and one finger cut off. Mr. Kellogg, of Canaan, had a thigh, arm, and wrist broken. Several others were more or less injured. Eight doctors were in attendance, who were occupied four hours in doing up the wounds. The wounded men are none of them considered dangerously hurt. The disaster, of course, destroyed the hilarity of the occasion.

INDIA COTTON.—A Bombay paper of Oct. 16th, received at this office, says—"We understand that the Court of Directors have engaged twelve Americans to proceed to this country for the purpose of improving the cultivation and cleaning of Cotton, and that they may be shortly expected to arrive at Bombay."—*Jour. of Com.*

GOVERNOR OF VIRGINIA.—Thomas W. Gilmer, was elected Governor by the Legislature of Virginia, on the 11th inst., for three years from the 4th of March next, by a majority of 1.

A fire broke out in the stable adjoining the Sorrel House Hotel, in Columbia, Pa., on the 15th inst., which consumed seventeen horses.

A terrible conflagration occurred in the city of Mexico, on the night of the 27th ult.

THE MAINE BOUNDARY.—The correspondence between Mr. Fox, the British minister, and Mr. Forsyth, Secretary of State, gives no room for apprehension of a new outbreak. It appears the British authorities were fearful the arrangement between Governors Fairfield and Harvey, would be violated by an American armed posse, who were employed only to keep off intruders, and to open certain roads conformably to a policy adopted some 14 years since. Mr. Fox explains the erection of barracks by the British, which he says was done from apprehension that Gov. Fairfield and the state of Maine were about to renew the invasion of the territory. Mr. Forsyth considers the erection of the barracks requires further explanations and pacific assurances. The matter is in negotiation between the two countries, and will probably be amicably adjusted.—N. Y. Star.

TERRIBLE ACCIDENT.—A melancholy illustration of the danger of the indiscriminate storage of drugs in a house, was recently given in the family of the Rev. Mr. Briggs, formerly a settled clergyman in Lexington, now resident in Roxbury, Mass. Early in last week a son of Mr. B. aged about 15, came home from Harvard College unwell. The father, having been an invalid, presumed that from the experience thus acquired, he could prescribe for his son; and gave him upon going to bed a dose of pills, from a box in the house. In the morning the young man was found in his bed insensible. A physician was immediately sent for, but before his arrival the patient was beyond the reach of assistance.

The pills upon examination were found to be opium, and having been brought from Lexington six years before, among the trumpery which accumulates in a family, their nature was forgotten, and they were mistaken for a simple cathartic. The distress of the family is inconceivable.—*Despatch.*

FIRE AND LOSS OF LIFE.—A letter published in the Edenton, N. C., Sentinel says, that dwelling house of Miss Paisley Ward, near Windsor, Bertie Co., was consumed by fire on the 27th ult., together with all the inmates, consisting of an elderly lady, three children, and Miss Ward herself. No person lived nearer than a quarter of a mile of the scene. After the fire had burnt out, the consumed bones, supposed to be of Miss Ward and the three children, were found among the ashes, consumed together. A suspicion is entertained that the house was set on fire, and the inmates either murdered or secured within by violence by the incendiary, to prevent the possibility of detection.

CAUTION.—The editor of the Journal of Commerce says he has been shown a bundle of Lucifer Matches, which had been ignited by a mouse in the process of gnawing a hole in the box. The fire was fortunately discovered in season to save the building. A gentleman informed us, a short time since, that a bunch of these matches were ignited in his house by dropping from the shelf to the floor. There can be no doubt but fires frequently occur from matches being left in a careless manner.

RUIZ OUT OF GAOL.—We understand that Ruiz, imprisoned on a charge from the Africans of the Amistad, offered bail yesterday, which was accepted, and we presume that he is now at large.—N. Y. Express.

SUICIDE.—A widow lady named Jane Eddy, of Marion, N. Y., in the 39th year of her age, hung herself with a skein of thread on the 21st ult., while in a fit of insanity.

The St. Louis Gazette, in noticing the execution of Buchanan, for the murder of Brown, says that more murders have been perpetrated in and near St. Louis with her 22,000 inhabitants, during the last year, than have been committed in Boston, with her 100,000 inhabitants, within the last five years.

The Mississippi Senate have refused by a decisive majority to repeal the gallion law. The repeal of the law meets no favor in either branch of the Legislature.

Thomas H. Palmer of Pittsfield, Vt., has received the premium of \$500 offered by the American Institute of instruction, for "the best essay on a system of education best adapted to the system of common schools in this country."

The Virginia Legislature have been unable to make choice of a Senator. The election is indefinitely postponed.

Rice Garland, a member of Congress from Louisiana, has been confirmed by the Senate of that State as Judge of the Supreme Court. The N. O. papers say that Mr. Garland will immediately resign his seat in Congress, for the purpose of accepting this appointment.—N. Y. Signal.

Anthracite coal mines have lately been discovered in Arkansas.

MARRIED.

At Chatham, Captain John Mc Cleve, to Miss Martha Elizabeth, daughter of Mr. Samuel Pelton.
At Upper Middletown, Dec. 31st, by Rev. Z. Crocker, Samuel Talcott, Esq., of West Hartford, to Miss Margaret L. Sage, daughter of the late Mr. Silas Sage.

In the Baptist meeting house in Willington, Lord's day Feb. 16th, by the Rev. Charles Randall, Mr. Moses L. Dimock, to Miss Maria B. Shaffer, both of Willington.

At Tolland, Jan. 12th, by the same, Mr. Samuel E. Smith, to Miss Sophia Willis, both of Tolland.

DIED.

In this city, on the 15th inst., Mr. Kaled Ellis Sumner, aged 29, formerly of Charleston, N. H., to which place his remains were carried for interment. Mr. S. was the son of the late Frederick A. Sumner, Esq., of Charleston, was a graduate of Dartmouth College, and after attending to the study of law for about one year, was compelled to relinquish it in consequence of ill health, for a more active life. He came to this city, about one and a half years ago, where he has since been in active employment, mingling but little in society, and of course, forming but few acquaintances, which few deeply lament, and sympathize with a fond mother, brothers, sisters, and numerous other relatives and friends in being thus bereft of his society.—*Com.*

To the above we may add, that Mr. S. left good evidence to his friends, that he has gone to that "rest which remaineth to the people of God." He has attended many of the meetings at the South Baptist church, and had long been anxiously inquiring the way of salvation, but had never obtained peace in his mind until a few days before his death, when he was enabled to trust by faith in the Saviour's blood. He conversed faithfully and affectionately with some of his relatives who came to see him, and in his last hours he appeared to be sustained by a "good hope through grace" of an "inheritance among them which are sanctified."

In this city, on the 16th inst., Charles Walker, son of Mr. J. W. Judd, aged 5 months.

In this city, on the 16th inst., Miss Nancy Pratt, aged 51.

At Woodstock, George Boardman, son of Rev. Miner G. Clark, aged 2 years. "So fades the lovely blooming flower." "Many are the afflictions of the righteous, but the Lord delivereth him out of them all."—*Com.*

At Wethersfield, on the 11th inst., Mr. Matthew Francis, aged 66.

At Springfield, 7th inst., Mr. Elisha Edwards, aged 45.

At Somers, Ct., 10th inst., Hannah, aged 75, wife of Capt. Asa Wood.

At Enfield, Ct., on the 12th inst., Mr. Matthew Tiffany, aged 75.

At Bloomfield, on the 26th ult., Mrs. Christian Rowley, wife of Capt. Silas Rowley, aged 70 years.

Receipts for the week ending Feb. 19.

John Reeder, 2 00; R. Francis, 1 75; P. Pitts, 2 00; B. Remington, 1 50; J. Avery, 8 75; A. W. Roberts, 4 00; N. Griswold, Jr., 44; J. Shailer, 10 00; L. B. Ward, 2 00; E. Jones, Esq., 2 00.

Connecticut Literary Institution.
THE Spring Term of this Institution, will commence on Wednesday, March 5th.
J. S. SHAILER.
Suffield, Feb. 19.

NOTICE.

The Subscribers having been appointed Commissioners on the Estate of Miron Remington, late of Suffield, deceased, hereby give notice that they will meet at the late residence of the deceased on Monday, the 9th day of March, and on Monday, the 10th day of August next, to receive and decide on all claims, presented against said Estate.

JOHN LEWIS, } Commissioners.
HOBACE SHELTON, }
Suffield, Feb. 12, 1840.

MITCHELL'S School Geography and Atlas, WITH OUTLINE MAPS.

THE study of Geography has been greatly improved and the science rendered more clear, and comprehensible to youth, from arrangements, simplification, and use of maps. Efforts have been made by different Authors, with various success, to improve the Elementary Works upon this Science, in regard to adaptation, correct lineations, and matter of fact. Without detracting from their meritorious labors, the Public (especially Teachers, and Gentlemen authorized to select and recommend Elementary Books to be used in Schools,) are invited to a critical examination, and comparison of Mitchell's School Geography and Atlas, with other works of the kind. It is believed that the Author has happily adapted the subject to the understanding of youth. Says a distinguished Geographer, "His geographical definitions are plain and concise, his descriptive department full and correct; the cuts original, in design, emblematical and illustrative."

The Atlas presents the different Sections of Country as they are, "is a Model of the kind, and actually teems with information." And another, "Of the Atlas and its valuable Statistical Tables, it is difficult to speak in terms of too high commendation. It is beyond doubt the most elaborate, faithful and correct work of the kind in the United States." Maps of the British Isles and Central Europe are engraved and will be added to the Atlas, each equal in size to the Map of Europe. Historical reminiscences are called up by a little flag, marking the Battle Fields of our country upon the maps, which renders them highly useful for reference.

The Outline Maps are of great utility, and receive the unqualified approbation of Teachers who have examined them.

Mr. Mitchell, as a Map Publisher and Geographer, without pretensions to perfection, stands second to no one in this country. Being exclusively devoted to his profession, with an extensive correspondence, he is enabled to "keep up with the events not only of the age, but of the day," thereby giving him a distinguished claim, as standard authority in this department—a desideratum in order to produce uniformity of study, consequently the classification of Scholars and their advancement in the pursuit of education.

Sold Wholesale and Retail at R. WHITE'S and by G. ROBINS, JR.
Hartford, Feb. 1840.

Franklin Academy.

THE Spring term of this Institution will commence on Wednesday, March 5th, and continue eleven weeks. J. M. Macomber, Principal; H. W. Macomber, Assistant; Mrs. S. A. Lee Macomber, Principal in the Female Department; Mrs. H. S. Wilcox, Assistant; G. W. Tracy, Teacher of modern languages; H. E. Smith, Teacher of Penmanship. Tuition. Common English, \$3.00; Higher do., \$3.50; Latin, Greek, Higher Mathematics, Nat. Philosophy, Chemistry with experiments, \$4.00; French, \$5.00; Extras, German, Spanish, Italian, \$2.00 each. Drawing, Soft brush Painting, \$1.00 each; Mezzotint and Chinese Painting, \$1.00 each for 12 lessons. Incidentals, 12 1/2 cts. Miss L. Field, an experienced and successful Teacher of Music, will give Lessons on the Piano the ensuing term. Tuition, including instruction in vocal music, and the use of Piano, not exceeding \$10. Board at the Mansion House, and in private families, from \$1.17 to \$2.00 per week.

Companies are formed, in which students board at cost. A. WILCOX, Sec.
Shelburne Falls, Mass., Feb. 1840.

New Reading Book.

THE AMERICAN READER, designed as a text Book in Reading, for advanced classes in Public Schools, High Schools, and Academies. By P. H. Snow, Principal of the Hartford Centre School. This day published by SPALDING & STORRS.
Jan. 25.

Mothers' Monthly Journal.

EDITED BY MRS. ELIZA C. ALLEN.

PUBLISHED BY BENNETT AND BRIGHT, UTICA, N. Y.

THE fifth volume of the Mothers' Monthly Journal will commence on the first of January, 1840. It will be under the editorial charge of Mrs. ELIZA C. ALLEN, wife of Rev. I. M. Allen, a lady of superior gifts and attainments, and deeply interested in the objects of the Journal. The publishers cannot but indulge strong confidence that under her care the work will continue to maintain its deservedly high character, and merit the approbation it has hitherto enjoyed. The publishers have an assurance from the late editor, and from valued contributors, that they shall continue to labor with head, heart, and pen, to promote the best interests of the maternal relation, the evidence of which will be given in the articles which they, from time to time, will be enabled to furnish.

The great objects and plan of the Journal will be pursued as hitherto, and we earnestly solicit those who have kindly acted as agents, to continue their valuable services, and where there is no agent, pastors of churches, of any denomination, are respectfully desired to solicit some suitable person to act as such.

It will be remembered that postmasters are permitted to forward letters to publishers, enclosing pay, free of charge.

It is barely necessary to hand your money to a postmaster, with the names of the subscribers and their post offices on a sheet of paper, see him write a specification and direction, enclose the amount, seal the letter, and frank it, and it will come safe to us.

TERMS.

1. The "Mothers' Monthly Journal" will be published on the first of every month, at one dollar per annum, payable at the time that the subscription is made.

2. No subscription will be received for less than one year, commencing with the volume.

3. Any individual who will obtain and transmit to the publishers the names of free subscribers with five dollars, will be entitled to the sixth copy gratis.

4. In forwarding the names of subscribers, great care should be taken in giving the Post office, County, and State, at which they wish to receive the Journal, correctly and legibly.

5. In no instance will the Journal be sent to subscribers without payment in advance, or at the time of subscription.

6. Remittances of \$10 (in one bill) may be made at the expense of the publishers. In all other instances postage must be paid by subscribers.

All remittances and business letters should be addressed to BENNETT AND BRIGHT, UTICA, N. Y.

All who may interest themselves in obtaining subscribers for the Journal, are especially desired to make their returns without delay.

IF The next volume will be sent to such subscribers for the present volume only as pay for the same in advance.

Jag. 3.

POETRY.

For the Christian Secretary.
COME TO THE CROSS.

Come to the cross in sorrow,
When darkness shrouds thy way,
Come, light and comfort borrow—
Strength equal to thy day;
Come, when thy heart is sad—
Come when thy faith is weak,
Hark! hark! a voice of gladness,
Will to the humble speak.

Come thou, when sore bereaved,
And dearest friends depart,
Come when thy soul is grieved,
And stricken is thy heart:
Come lay each care and burden
Beneath the Saviour's cross,
There humbly sue for pardon—
Count earthly hopes as dross.

Come when thy hopes are clouded—
When no bright star appears,
When heavenly joys are shrouded,
With penitential tears;
Come, and a light will guide thee
High up the heavenly hill,
Come, and the cross will hide thee
From many a threatening ill.

Come when the day is dawning,
Pour forth thy fervent prayer,
Come in the calm of morning,
To meet thy Saviour there;
And when the sun is setting,
'Mid clouds of purple dyes,
Each earthly care forgetting,
And let thy prayer arise.

Come when thy skies are lightest—
In the sweet days of youth,
When future hopes are brightest,
To this pure fount of truth;
Come, for rich grace is proffer'd,
And make the sacrifice,
Come let thy heart be offer'd,
For God will not despise.

JUSTITIA.

MISCELLANEOUS.

From the Presbyterian.
THE EARTHLY PEWS AND THE
HEAVENLY MANSIONS.

James ii. 1-4.

On a pleasant Sabbath evening I fell into a quiet reverie, and this was the burden of it: I saw a boueous building which had been erected for the worship of the Most High. An humble church had once stood on its site, and many souls had tasted the mercy of God within its walls. But wealth had flowed in upon it, and rich men had clustered round it; and "they pulled it down, and built a greater." The new, majestic temple was adorned within and without; indeed, art and taste might be said to be here personified. The broad aisles were carpeted, the capacious pews were cushioned, and every convenience that luxury could desire might here be found. I saw a crowd of rich and great men there, for the time had come when the choice and fashionable pews were to be sold to the highest bidder. Five hundred, eight hundred, nay, a thousand dollars rang on my ears; and the "chief seats" in the holy place became the possession of the proud and wealthy, and they rejoiced in attaining the object of their ambition.

I turned away, for, from some unaccountable cause my heart hung heavy in my bosom, and my eye fell upon a withered, decrepit old woman, who drew near slowly, and with evident tokens of pain resulting from the effort. She was all alone in this world—in her childhood she had been an orphan, in her womanhood she had married, but her husband's wearying and arduous labors had laid him in an early grave; her children—she had but two—bloomed a little while, and died, and joined their father; and now she was known and loved by none but her Saviour, and a few whose condition was akin to hers.—She had come to obtain a solitary sitting—she needed no more in the holy temple of her God. But she was poor, and they bade her stand aside. They judged her by her dress; they quite forgot that heaven's jewels in this world are often meanly set to preserve them from injury and defacement. Unmurmuringly she waited. The proud men left the church, and those who bartered the seats of the Lord's house went out one by one; and the last was also going, but as he went he saw the patient, poverty-marked old Christian looking after him. His conscience smote him—he spoke kindly to her. She made her errand known. He pointed to her a seat far off in the gallery. A few cents would defray its yearly cost. She thanked him, and departed.

Day followed day; the Sabbath came and went, and months were born and died. I looked for the old saint, and never looked in vain, for in her seat she constantly appeared. Her dress was thin and scant; but still the winter's blast was never cold enough to keep her from the house of prayer; her strength was little, yet the summer's heat did not detain her at her humble home, and on her oaken staff she came to worship Him whose love burned in her heart. Besides, I saw that when she climbed the stairs, a willing lad (I loved his look, and felt assured he was a Sunday scholar) stood near to lend her arm to aid her trembling steps; and she blessed him so tenderly my eyes had almost wept. Her sight was dim and weak; but still she listened to the preacher whom she could not see, and whom, because her ears were almost deaf, she scarce could hear. The cold wind swept o'er her head when the gallery door was opened; but still it seemed the sweetness of the service of her God made her forget all her discomforts.

I marked the rich men's pews; and when the sky was fair, and "the south wind blew softly" in the morning, their seats were filled. Rich feathers, costly clothes, and chains of gold adorned the tender forms of those who sat therein; but when the people rose to pray, their eyes they kept unclosed, and round and round they glanced to mark whose dress outshone their own attire; and oft they yawned; and ere the prayer was o'er they sat them down upon the cushioned seats, and turned the pages of a book in crimson bound, and edged around with gold. Then,

lo! I turned again to the decrepit Christian woman. Her hands were clasped—her eyes were closed, seemingly lest earthly things should turn her thoughts from God. Lame though she was, her attitude she reverently kept. And then I thought that she must own some wondrous treasure up in heaven, which made her thus forget this earth, and in her childlessness and widowhood to joy in looking to that world.

Before the exercises of the morning closed, I often heard the stamping of proud horses' feet, and the impatient champing of the bit; and when the benediction was pronounced, the carriage doors were opened wide, and, entering therein the pompous men rode to their splendid homes. Their pews were empty in the afternoon, as well as when the summer sun beat hotly down, and when the blast of winter smote the earth. And, lo! of these I felt their treasure was on earth; they wore the gold of earth, but had no care to win the glorious crowns of heaven!

The piercing breath of March came o'er the land; and soon I noted, not sorrowfully, that the ancient Christian faded, and I thought that cough was sent to bring her to her rest, it was so deep, so hollow! Her seat was vacant! At home she lay upon a couch of straw, and cold and cheerless was the room, and comfort seemed to dwell no where but in the soul. I saw the lovely Sunday scholar there; he often read to her from her old Bible, and just as off his bright and beautiful eyes were all suffused with tears. Ah! he loved Jesus too! He was an orphan boy, and he felt drawn to her like to a mother. Thus he tended on her till she needed no more care. She died in hope, her body lies in earth, her soul is surely up in glory, for when she died it seemed as if I heard sweet noises, like the voices of heavenly spirits welcoming a wandering, but ransomed sister home.

I lifted up my eyes and saw a stately dwelling. A line of carriages were drawn up near it; a velvet-plumed hearse, ornamented with chaste silver, was now the home of one of those proud men of earth, who passed their Sabbath mornings in the house of God. His "bones were full of marrow; he had departed in the 'lusty prime of life.' Cut down as in a moment his worldly soul.

Lo! I started from my reverie, and solemnly I turned the pages of my Bible, wherein I read, "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal: for where your treasure is there will your heart be also." T. M.

THE VIRTUE OF CHARITY.

We have seldom read any thing, in which the virtue of charity is more pleasingly inculcated, than in the following parable, from the "People's Own Book," translated by Nathaniel Green.

"To do unto others on all occasions, as you would have them do to you, is charity.

"A man lived by his labor—himself, his wife, and his little ones; and as he had good health, and strong arms, and easily found employment, he met with no great difficulty in providing subsistence for himself and those who were dear to him.

"But it happened that the country experienced great commercial and financial difficulties, and the demand for labor diminished, because it could no longer be profitably employed, and meanwhile the necessities of life increased in price.

"The laborer and his family began to suffer. Having exhausted his moderate savings, he was compelled first to sell his furniture piece by piece, and then articles of clothing, and when all had thus gone, having no other resources, hunger stared him in the face. Nor did hunger enter his cottage unattended; sickness came with it.

"Now this man had two neighbors, the one very rich, the other less so. He went to the first, and said: We are in want of the necessities of life, myself, my wife, my children, have pity on us.

"The rich man replied: What can I do in the case? When you labored for me, did I either refuse or defer payment? I have never wronged you nor any one, my hands are pure from all iniquity. Your sufferings afflict me; but every one must look out for himself these hard times; who knows how long they will last?

"The poor father answered not, but with an aching heart was returning to his desolate home, when he met his other neighbor who was less rich. The latter seeing that he was pensive and sad, thus accosted him: What is the matter with you? There are cares upon your brow and tears in your eyes.

"The father with a faltering voice explained his unhappy situation.

"When he had finished: Why, said the other to him, do you grieve so much for this? Are we not brothers? And how can I abandon my brother in his distress? Come and share with me, that which I hold from the goodness of God.

"The suffering family was thus sustained until they could themselves provide for their own wants.

"After several years had passed, the two rich men appeared together before the sovereign Judge of human actions.

"And the Judge said to the first: My eye has followed thee on the earth: thou hast abstained from injuring others, from violating their rights; thou hast rigorously fulfilled the strict law of justice; but in fulfilling it thou hast lived only for thyself; thy impenetrable soul has not comprehended the law of love. And now, in this new world where thou enterest poor and naked, it shall be done to thee as thou hast done to others. Thou hast reserved for thyself all the goods that have ever been lavished on thee. Thou hast thought but of thyself, thou hast loved but thyself; go, and in solitude live to thyself.

"Then turning towards the second, the Judge said to him: Because thou hast not been just alone, but charity has penetrated thy heart; because thy hand has been open to scatter among thy less happy brethren the wealth of which thou wert the depository, that the tears of them that wept might be wiped away—greater good shall be given to thee. Go, and receive the recompense of them that have fully accomplished their duty, the law of justice and the law of love."

SUNDAY SCHOOLS.—By reference to the last census it will be seen that three tenths of our population are children, between the ages of four and fifteen years. Consequently there must be at present not less than 90,000 of these miniature men and women in our cities who are treading on our heels, and forming their characters from our influence and example, and to-morrow will take our places. Before we are fairly conscious of it, this mighty mass of youthful intelligence will be matured and be exerting an influence upon this nation which will be felt throughout the world. Then in view of this fact it is no matter whether this mass of mind is moulded to virtue or vice? Whether the seat of correct principle and truth is stamped on the heart?—Let the conservators of our city—the great and wise and good who have influence—answer.—Let the press speak out and ask the public whether it is enough that of this 90,000, a vast standing army of youth, there are but about 20,000 in our public schools, leaving more than half the number to be educated in the school of vicious associations.—*Journal of Commerce.*

LOOK AT THE BIRTH-PLACE OF TOTAL ABSTINENCE.—The town of Preston in Lancashire was the first place in England, in which the total abstinence societies were established. Like all manufacturing towns, it was notorious for the drunkenness of the working people, and for the differences that existed between them and their employers. Horse-racing, bull-baiting, and cock-fighting, were prevalent, and the religious public had concentrated all their efforts in order to check and put down these and similar nuisances, but without effect. What is now the result? According to the statement of the Rev. J. Clay, the chaplain of the House of correction, there is a diminution of crime to the amount of two-thirds, as contrasted with the periods before teetotal societies were formed. This fact has been further confirmed by the assize callender of Lancashire, which shows a decrease of crime during the last five assizes. The brutal sports of the people have been suppressed; the cock-pit is turned into a place for temperance meetings; the employers and the employed are on the most friendly footing with one another; the Mechanic's Institution is well attended; the clergy find an increase of religious worshippers; and Preston is one of the most peaceable and orderly of the English manufacturing towns.—*British Temp. Advocate and Journal.*

NOTICE.

G. Robins, Jr., having purchased of P. Canfield all his right in the Book Stock, Stereotype Plates, and Copy rights of the late firm of Canfield & Robins, will continue the business of Bookselling and Publishing, as heretofore, and respectfully solicits a continuance of the public patronage. G. R. Jr., would also request the attention of Teachers, School Committees, and others, to a series of valuable SCHOOL BOOKS, which he publishes, and which he flatters himself cannot fail of meeting their approbation; among which are,—

THE READER'S GUIDE, for High Schools and Academies, by John Hall, Esq., Principal of Ellington High School.

THE READER'S MANUAL, for Common Schools, and the PRIMARY READER, for the younger classes in Common Schools, by the same author.

A PRACTICAL SYSTEM OF ARITHMETIC, by J. Olney, Esq. New edition, revised, improved, and stereotyped.

AN INTRODUCTION TO THE STUDY OF GEOGRAPHY, for children, with 8 maps from steel, and more than 70 engravings.

YOUTH'S MANUAL OF THE CONSTITUTION OF THE U. STATES, with Questions; adapted to the use of Schools.

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REFERENCES.—Messrs. E. & J. Parmlays, J. W. Crane, M. D., J. D. Stout, M. D., E. Bryan, New York.

March 31st, 1839. 1f2

Olney's Arithmetic.

At a regular meeting of the School Committee of the town of West Springfield, Oct. 29, 1839—Voted, that, having examined an "Improved System of Arithmetic by J. Olney," we hereby recommend it as embracing all the principal excellencies of previous works upon the subject; while, by its simplicity of arrangement and clearness of explanation, it altogether surpasses them; and that we also recommend that it be introduced into the several schools in this town, as new text books in Arithmetic may be wanted.

A. AUGUSTUS WOOD, R. CHAMBERLAIN, HARVEY SMITH, PALMER GALLUP, WILLIAM TAYLOR, Committee.

The work is published and for sale by GURDON ROBINS, JR., 180 Main-Street.

BROADCLOTHS, &c. JUST received a large assortment of Broadcloths, Cassimeres, Salinets, Pilot and Beaver Cloths, a great variety of colors, quality, &c. Prices will be satisfactory, if half the customary price will do it. Please call and examine at 236 Main street.

A. F. ALPHESS, November 22. 36

School Books.

THE following notice politely handed us by Rev. Wm. Case, of East Windsor, adds another to the long list of testimonials in favor of the School Books mentioned by the writer.

MR. G. ROBINS, JR., DEAR SIR,—I have examined the School Books which you put into my hands, viz:—Reader's Manual, Primary Reader, Olney's Arithmetic, Manual of the Constitution, and Olney's Introduction to the study of Geography. The Reader's Guide, published by you, I have previously examined.

The three Reading Books, Guide, Manual, and Reader, by Judge Hall, I consider a decided improvement on the books heretofore in use. They are designed for different classes in our public schools, and each book is distinct from the others in matter, except the Manual contains an abstract of the copious principles of reading which are laid down and illustrated in the Guide. There is a pleasing variety in the lessons, the pieces are good specimens of style, and of good moral tendency. I hope these books will soon be introduced into all our public schools.

The Manual of the Constitution, and the Introduction to Geography, are valuable school books.

The Arithmetic by Mr. Olney, is on the inductive principle, and has excellencies which a discerning public cannot fail to appreciate. It pursues the desirable medium between those works which assert the principles of the science without explanation and those which so abound in explanations as to leave almost nothing for the pupil to learn. It contains a new and convenient method of extracting the cube root. It is copious and lucid on the subjects of ratio, interest, commission, taxation, &c., and is in all respects arranged under the head of Mental Arithmetic in the beginning of the treatise, will supersede the necessity of purchasing the smaller works, while independently of these it is sufficiently extensive to meet the wants of the largest classes in our public schools.

With sentiments of respect, yours,

WILLIAM CASE. These books may be obtained of the publisher in Hartford, or any of the Trade in this city, and other towns in New England or New York. Jan. 10, 1840. 6w43

AN IMPROVED SYSTEM OF ARITHMETIC.

FOR THE USE OF SCHOOLS AND ACADEMIES.

BY J. OLNEY, A. M.

THIS work, greatly enlarged, improved, and stereotyped, has just been published by Canfield & Robins, and is for sale by the Publishers and the Trade, in Boston, New York and Philadelphia, and Booksellers generally. The following are among the recommendations of this work, recently received.

"This is to certify, that I have examined Olney's Arithmetic, and consider it better calculated to facilitate the progress of scholars in this branch, than any other work I have seen; and shall introduce it into my school as soon as practicable. The improvements in this work are numerous and important. I can therefore cheerfully recommend it to the attention of Teachers, and all who feel an interest in the improvement of our Schools.

B. F. HEDDEN, Teacher of the Public School, Mystic Bridge, Stonington, Conn.

"PORTERSVILLE, July 17, 1839. "Having partially examined Olney's 'Improved System of Arithmetic,' I can say that so far as I have examined, I think the work far superior to any other with which I have become acquainted; and I intend to introduce it into the School under my charge as soon as practicable; and would cheerfully recommend it to Teachers and others engaged in promoting education.

DUDLEY A. AVERY, Teacher of the Public School Portersville, Conn.

"STONINGTON, July 16, 1839."

"This may certify that I have examined a system of Arithmetic by J. Olney, A. M., and consider it superior to any similar work that I have seen. It embraces many improvements, among which is a new method of extracting Roots, which saves an abundance of labor, both of teacher and scholar. It is my intention to introduce it into my school at the earliest opportunity; and I can cheerfully recommend it to the attention of others.

LATHROP W. WHEELER, Principal of Select School, Stonington Borough, Ct."

"STONINGTON, July 16, 1839."

"Having recently had opportunity to examine a system of Arithmetic by J. Olney, I am pleased to say that I can accord to it my unqualified approbation. It possesses many and decided improvements over those already in use; as it contains some things entirely new, and simplifies and abridges some rules which have been both tedious and perplexing. It is just such a work as is needed in our Schools, and will be found an invaluable acquisition to our primary books. I have had occasion to instruct in almost all the systems now used, and think this should, as I hope it speedily will, take the place of them all.

EBENEZER DENISON, Jr."

"NEW LONDON, July 19, 1839. "I have had opportunity but for a cursory examination of Olney's 'Improved System of Arithmetic,' yet feel prepared to express a decidedly favorable opinion of its merits. Among many excellencies which it has in common with other similar treatises of deserved reputation, are some peculiar to itself, such as the clear analysis from which is deduced the rule of operation in the solution of problems, the demonstration of the ground rules, &c., which entitle it to the very favorable consideration and patronage of the judicious public.

J. E. WOODWORTH, Teacher of New London Grammar School."

"NEW LONDON, July 19, 1839."

"From a partial examination of Olney's System of Arithmetic, I think it admirably adapted to the capacities of children and youth, and the plan of the arrangement is, I think, calculated to supercede the necessity of smaller mental, as well as other Arithmetics in our public schools. I design to introduce it as fast as opportunity may permit.

SAMUEL B. SMITH, Teacher of New London Public School."

From Rev. J. Going, D. D., President of Granville College, Ohio.

This treatise on Arithmetic will, we think, fully sustain his previous reputation as a writer of school classics. It contains a great deal in a small compass, being more comprehensive in its plan than most works of an elementary character, at the same time that it is as simple as the nature of the case admits or requires. In the second part to each branch of the science, he gives an illustration of each rule and process, and thus renders it an intelligible and rational affair. The author thus avoids the two extremes found in many other works—of either being, on the one hand, altogether didactic, affording to the pupil mere authority, or, on the other, of explaining and simplifying every thing to insipidity.

In the hands of a skilful teacher, this work will well prepare the learner who shall thoroughly study it, for the counting-room, and enable him to perform, with facility, the various arithmetical calculations required in the business transactions of life.

From Rev. E. Davis, late Principal of Westfield Academy, Mass.

WESTFIELD, Aug. 1, 1839.

I have examined Olney's Arithmetic, and have submitted it to some few school teachers. It is our unanimous opinion, that it is a very valuable book—one that we can conscientiously recommend.

Yours, &c. E. DAVIS.

The work is published and for sale by

GURDON ROBINS, JR., 180 Main-Street.

THIS day published by F. J. HUNTINGTON & CO. 174 Pearl street, and for sale by them and the principal Booksellers in the country, the twenty-seventh Edition of MALTE-BRUN SCHOOL GEOGRAPHY, accompanied by an Atlas, containing the following Maps and Charts—

New England States; Middle States; Southern States, No. 1; Southern States, No. 2; Western States; United States, Texas, and the British Provinces of U. and L. Canada; Newfoundland, Nova Scotia, New Brunswick, and Prince Edward Island; North America; South America; Atlantic Ocean; North islands & Coasts; Great Britain and Ireland; Europe, on a double sheet; Africa; Asia; Pacific Ocean, islands and Coasts; Western Hemisphere; Eastern Hemisphere; Northern Hemisphere; Southern Hemisphere. By S. Gaiswold Goomar.

The present edition has been thoroughly and carefully revised, and such changes made, as were necessary to adapt it to the present state of the science of which it treats. In doing this, reference has been had to the documents published by original discoverers and observers, and to the most authentic sources of whatever kind. The Atlas in the former edition, has been laid aside, and an engraved entirely new, substituted in its stead. The Map of Europe is more than double the size of that in the previous editions; the Map of Great Britain and Ireland and the Southern States No. 1, are additions. To obtain the best possible representation of the globe, the outlines of the continents, islands and seas, are depicted with a distinctness and vivacity, which impart to the Atlas the semblance of a living picture of the surface of the globe. The considerations which induced the publishers to lay aside the old Atlas, have also induced them to lay aside the stereotyped plates for the Geography, which as is well known, admit of little alteration. They have purchased new type, sufficient for the whole book, which is set up and is to be kept standing, so that whenever inaccuracies are discovered, or changes in the Science may occur, the necessary corrections and corresponding changes in the work may be made. In this connection, it may not be improper to say, that of late years certain mechanical contrivances have been introduced into School Geographies, with the professed design of furnishing help to the study, but which in fact, serve but to encumber the Science, and embarrass the pupil. The author of this work, discarding all such contrivances, has sought only to pursue the system of Nature—a system, always simple and easy. The work is now in our most distinguished schools, as well as in the following is an

Extract from a letter from the Chairman of the Committee, for the selection of School Books for the Public Schools in the city of New York.

"For the information you request in relation to the Geography recently introduced into our Public Schools, I will state: The Committee having charge of the selection of books to be used in our Public Schools, after a careful examination of the various elementary works on the science of Geography, (many of which have peculiar merits,) have unanimously decided on the adoption of the 'Malte-Brun School Geography.' We regarded the work as possessing merits of a high order, containing more general information than most others, and therefore by the committee deemed the best book for the use of our schools, although already in possession of one which answers a very good purpose for beginners. Our recommendation having been confirmed by the Executive committee, the Board of Trustees at their last meeting adopted it as the Geography to be used in the Public Schools of this city.

"N. B. Do not understand me by the above, as conveying the idea that the Malte-Brun School Geography is not suitable for beginners, for I think it is."

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